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THE JAPAN MAGAZINE

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THE JAPAN MAGAZINE

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The new Japan-Siam Society. Seated, (from the left), fourth, the Siamese Minister; fifth, H.I.H. Prince Chichibu (Patron); sixth, Prince Konoe (President); eighth, Baron Hirayama, President Japan Red Cross, P. C., ninth, Mr. Eikichi Kamada, former Minister of Education, and member of Privy Council.

The new party in the House of Peers: the Dowa-kai, formed by seceders from the powerful Kenkyu-kai. Former Foreign Minister Baron Shidehara is seated third from the left.

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Preparing propaganda for the first universal suffrage election (on February 20).

Latest creations in dolls for the famous Girls' Festival on March 3.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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The Imperial New Year Poetry Party

THE annual poetry party at the Imperial Palace which was cancelled last year on account of the national mourning, was held this year in the Phoenix Hall in the Palace on the morning of January 28.

As he was long indisposed the late Emperor Taisho failed to personally attend the party in the latter part of his reign, to the regret of the nation. Now that the Era of Showa has been inaugurated under the reign of the new Emperor the people's pleasure at the holding of the first poetry party in the presence of the young Sovereign was great.

His Majesty made his appearance in ordinary military dress, accompanied by Her Majesty the Empress. They were followed by Prince Takamatsu, their younger brother, Prince Kanin, Princess-Dowager Takeda, Princess-Dowager Higashi-Fushimi, and others. All the court attendants then took their places.

One of the Court Poets made an announcement that in accordance with His Majesty's command "Freshness of the Mountain View" was taken as the subject of the New Year poem. Then the selected poems as shown later were read in the order of from the lower grade to the upper, which was followed by the reading of odes composed by the Princes and Princesses of the Blood. After that those of the Empress and Empress-Dowager were read three times each. Finally the first verse of the Emperor's poem was loudly read by Count Ohara, Hassei (chief court poet), and the second verse by the other court poets, repeatedly five times each. The ceremony was followed by a banquet in the South Hall,

This New Year Poetry Party at the Imperial Palace has been a custom for five hundred years. Anybody, even of the commoners' class, is entitled to present a poem to the Court on this occasion. Those selected as worthy are presented to Their Majesties and the princes and princesses. The gathering is a function reflecting the harmony existing between the Imperial Household and the nation at large.

The odes composed by Their Majesties, the princes and princesses, and those selected from among the many presented by the people are as follow:

The Emperor's poem:—

Yama-yama no Iro wa Arata ni
Miyure domo,
Waga Matsurigoto Ika ni ka
Aruran.

(Meaning): At the beginning of the year the mountains look refreshed, but what

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of the state of the nation over which I newly reign?

The Empress's poem:—

Kumo no Ué ni Sobiyuru Fuji no
Aratanaru
Sugata ya Miyo no Sugata
naruran.

(Meaning): The graceful figure of sacred Fuji high above the cloud is a symbol of the new age.

The Empress-Dowager's poem:—

Ogimi no Miyo no Hajimé no
Yorokobi wo
Arata ni Misuru Yama no
Iro kana.

(Meaning): The mountains are refreshed and vivid as if sharing with the people their joy at the beginning of the new reign.)

This poem evidently expresses the maternal joy of Her Majesty over the accession to the Throne of her son.

Prince Takamatsu's poem:—

Chiyo Kakete Kawaranu Aama mo
Toshi tateba,
Iro Atarashiku Omohoyuru
kana!

(Meaning): The mountains, changeless through the ages, yet seem refreshed at the beginning of the year!

Princess-Dowager Higashi-Fushimi's poem:—

Takaki Yama Mijikaki Yama mo
Arata naru
Iro koso Miyuré Toshi no
Hajime wa.

(Meaning): Some mountains are high, some low; all seem renewed at the beginning of the year.

Princess Fushimi Sr.'s poem:—

Kashikoku mo Augaruru kana
Asahi sasu,
Fuji no Kamiyama Iro Arata
nité.

(Meaning): Sacred Fuji looms so lofty in the morning sun-beams!

Princess Fushimi Jr's poem:—

Atarashiki Miyo Hogi-matsuru
Iro miété,
Asahi ni Hayuru Ochi no
Yama-yama.

(Meaning): These mountains far yonder reflect the bright morning sun-beams, rejoicing in the advent of the new reign.

Princess Kaya's poem:—

Asahi sasu Miyamano Iro mo
Atarashiku,
Ake-yuku Sora ni Augaruau
kana.

(Meaning): Vivid mountains on which the sun glitters are seen in the dawn at at the beginning of the year.

Princess Nashimoto's poem:—

Atarashiki Miyo no Hikari ni
Kagayakité,
Suga-sugashiku mo Miyuru
Yama kana!

(Meaning): How pure the mountains, reflecting the bright light of the New Age.

Prince Taka Kuni's poem:—

Ugoki naki Yama no Iro saé
Aratanari,
Shimitatsu Matsu mo Iya
Sakae-tsutsu.

(Meaning): Even the immovable mountains are refreshed, clothed in the vivid pine trees.

The following are poems selected from among those presented to the Court by the people:

Kimi Nakarai's poem:—

Takamikura Noborimasu beki
Toshi tachité,

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Yama mo Midori no Iro
Arata nari.

(Meaning): The year in which the new Emperor will hold his Coronation has arrived; Nature seems to be in great joy, the mountains are more vividly green than ever.

Kazo Mori's poem:—

Sora made mo Hirogoru Kuni no
Ikioi wo
Toshi tatsu Yama no Iro ni
miru kana.

(Meaning): The prestige of our country reaching to the sky is imaged in the vivid green of the mountains.

Reizo Kuwabara's poem:—

Honobono to Kai no Taira mo
Akesomété,
Yuki no Shirané ni Asahi
Nioeru.

(Meaning): On the plain of Kai it is dawn; on the snow-clad summit of Shirané the morning sun glistens.

Tomohei Morodzumi's poem:—

Yorokobi no Iro koso miyuré
Hiyé Atago,
Yama mo Kotoshi no Miyuki
wo ya matsu.

(Meaning): The peaks of Hiyei and Atago await with joy the Emperor's coming to the ancient capital this year.

Takato Kimura's poem:—

Atarashiki Miyo no Hikari wo
Asahi-kagé
Kagayaku Yama no Ué ni
miru kana.

(Meaning): The dazzling light of the New Age can be seen on the tops of the mountains shining in the morning sun.

Matsu Takeda's poem:—

Kusa mo Ki mo O-mimegumi ni
shigeru ran,
Iro Arata naru Koma no
Yama-yama.

(Meaning): Even the grass and trees must be flourishing in the benevolent reign of the new Emperor, the mountains here in Korea are so vivid.

Tohihiko Fukasé's poem:—

Ogimi no mashimasu Kata no
Yama mireba,
Noboru Asahi ni Iro Arata nari.

(Meaning): The mountains in the east where the Emperor resides are refreshed in the bright beams of the rising sun.

Morio Sato's poem:—

Hayama-zumi Okuyama-zumi mo
Arata-yo ni
Yorité tsukaen Iro zo mietaru.

(Meaning): The Gods living in the depths of the mountains seem ready to serve the Emperor now that the New Age has dawned.

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Jap Impasse in Silk

(1)

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An Impasse in Silk

(II)

THE Japanese silk industry is in a serious condition and if proper measures are not taken at once, it may not be remedied.

The most serious symptom of the trouble is financial impoverishment, and another important symptom is overproduction. There are several others of less importance.

The first was caused by the earthquake. Would it be possible to strengthen the price of raw silk by restricting its production? If it can be done, the reeler should do it properly and no foreign country or foreign person need be deferred to. It is well to sell quickly at small profits, but quick sales at a loss bring no benefits but only ridicule of others.

The American consumption of Japanese silk has increased remarkably in the past five years as may be seen from the following table, based on investigations made by the American Silk Association:—

Year	Consumption	Monthly Average
	Bls.	Bls.
1923 . . .	263,434	21,953
1924 . . .	318,518	26,543
1925 . . .	418,851	34,904
1926 . . .	420,739	35,062
1927 (to Oct.)	396,729	39,673

The average monthly consumption of Japanese silk in America in the five years commencing 1923, the year of the earthquake, thus increased 80 per cent. This fact evinces the great American consuming power.

One reason for such increased American consumption is the decline in the price of the goods. In 1925, the average price was $8.84, but at present it is $5.10, a decline of 42% and the lowest experienced since January, 1926.

In the meantime, the index number of commodities in America fell off only 7 or 8%, according to the *Bradstreet*. The development of rayon is detaining any excessive rise in the price of raw silk. Yet the article cannot be any great menace to to the latter, for the demand for it is increasing for interweaving with the former. Moreover, Japan produces more than three-fourths of the world's total output of raw silk, and it is quite possible that its restricted production in Japan will stiffen and stabilize the price to a degree.

Examining then the financial side of the question, we many conclude that it may be remedied much easier that it may look to outsiders, provided that a wise plan is adopted.

Many silk mills in Japan are operated almost entirely with borrowed funds, and a small loss sustained by them is liable to make it much harder for them to get along. The excitement echoes on all sides, and looks more serious that it is really is. The funds advanced to the reelers are mostly secured by cocoons or raw silk as a safeguard against such grave losses as to completely disturb the money market. In order to pacify the excitement, a small amount of money lent to the reelers will stop sacrifice sales and

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provide means for the holding of the goods.

Some people speak of the extreme difficulty accompanying any attempt to relieve the silk industry. As far as the present is concerned, however, the question is, practically, not so knoty to solve. It is true that the industry is in an impasse, but it will be comparatively easy to find a way out of it without need to puzzle too much over the question.

In the first place, steps should be taken for the financial aid of the industry and the restriction of production. They must parallel each other, for the financial measure, if taken singly, will do no good but only aggravate the situation.

Even these steps, however, will be only effective in saving the industry from the present critical situation and will not be enough to restore it to a truly healthy condition, for which the present management of the industry must be improved radically covering all branches, under the principle of industrial rationalization.

A fundamental national policy should be established towards the industry, embracing the uniformity of the administrative organizations and policies of sericulture, which are different now in the interior.

The present impasse in the silk industry was brought about by its financial deadlock, and to find a way out the first thing is to establish a fixed financial policy. At present, there is a special financial system for it in Yokohama,—the commission houses. These merchants advance money unconditionally to the reelers as cocoon buying funds, when the new cocoon season arrives. The reelers lay in new cocoons with the money and then they raise loans from their bankers on the security of these cocoons in order to make more purchases of the material. They also apply the proceeds of sales of raw silk to this object. They repeat the process, until they can get by about October a sufficient amount of cocoons for use before the next season, after which they repay the advances to the commmission merchants with the proceeds of sales of raw silk consigned to the latter from November to the end of the season next year.

Before the earthquake, the system worked very well. But the catastrophe and the subsequent inactivity of the industry destroyed the channel through which the reelers got their financial accommodation, as the commission merchants at the source of the channel were so improverished by it that they were no longer able to make such advances as before to the reelers, compelling the latter to turn to their local and central bankers, by which they could buy somehow or other comparatively high cocoons until 1926, while they sustained heavy losses on their reeling business.

In 1927, even the latter means of monetary accommodation was not available, for they had little more to offer as security against the desired advances, while the amount raised on credit in Yokohama was unusually small. Finally, they ran into a blind alley. This lack of funds among them was the chief reason for such a heavy decline in the price of cocoons last year as to endanger the foundation of the national sericultural industry.

The same reason lies in the extreme fall in the price of raw silk. The reelers pressed for the disposal of their goods in

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the masks have been favourable.

For the financial relief of the silk [illegible] in a fundamental way, its [illegible] system and the methods of its [illegible] must be revised. In this connection, the first thing to do is to stop the adulterating of fabrics by the co-operative societies in Yokohama. These societies, as described above, have [illegible] as brokers of [illegible] so-called [illegible] they do not possess financial capacity as strong as before the [illegible] and therefore their activities and [illegible] considerably in the [illegible] as the [illegible] fiscal year as the [illegible]. The old [illegible] for the raw silk industry and [illegible] of the country.

In the past, those staple [illegible] and weaving [illegible] to [illegible] their [illegible] competitively offered their services for the purpose. This made it [illegible] easy to start a second silk [illegible] country and [illegible] the profits [illegible] supply of their working capital, so that [illegible] all [illegible] their earnings [illegible] enjoy to the extension of their [illegible] If they had not had such easy [illegible] as a foundation, they would have [illegible] unable to build up their [illegible] to the present proportions.

At the same time it must not be overlooked that the [illegible] financial [illegible] has sought to [illegible] by providing [illegible] by [illegible] and [illegible] for loans allowed the [illegible] pansion of the silk [illegible] industry, until the [illegible] [illegible] [illegible]

the hands of the commission merchants with the least possible delay, in order to get funds quickly, and the latter became powerless to resist it, and on the contrary they even helped it, as they also were pressed for money.

Consequently, stocks were sacrificed on a slight overaccumulation, without means to hold out for a profit. This has been seen since the earthquake with a yearly increasing tendency, as an outcome of the greatly increased supply of the goods.

For relieving these men in their extreme financial straits, emergency measures must be taken before any fundamental question can be considered. State aid is desired as one of them. Any protective policy is not to be desired to-day, but at the present moment, it would be inevitable from the view-point of the establishment of the country on an industrial basis.

It is well that arrangements have been made for a low interest official loan to the new Imperial Silk Co. and to advance money to the reelers on the security of raw silk stocked locally. This time the company has not purchased the goods themselves as its predessor did, as there are no means to indemnify their losses by the state unless parliamentary approval is obtained beforehand.

The company's business is, however, simply an emergency measure and would be inadequate for the complete financial relief of the industry, and if it is practically impossible to make the company buy raw silk themselves in the market for the above reason, another effective way must be contrived. The company has been loaning against raw silk deposited with them, and the results produced by this on the market have been favourable.

For the financial relief of the silk industry in a fundamental way, its financial system and the methods of its operation must be rationalized. In this connection, the first thing to do is to stop the advancing of funds to reelers by the commission merchants in Yokohama. These merchants, as described above, have hitherto served as financiers of reelers whose product they handle as consignee. But to-day they do not possess financial capacity as strong as before the earthquake, and their credit ratings among their bankers have fallen considerably in the meantime, making them unable to act as before as the chief financial medium of the reelers. They did much towards the development of the raw silk industry and trade of the country.

In the past, those starting silk reeling and wanting money to equip their mills could get it on credit from these commission merchants, who even voluntarily or competitively offered their services for the purpose. This made it comparatively easy to start or extend silk mills in this country and warranted the reelers the supply of their working capital, so that the latter could devote their earnings nearly entirely to the extension of their mills. If they had not had such easy monetary accommodation as this, they would have been perhaps unable to build up their industry to its present greatness.

At the same time it must not be overlooked that this particular financial system has brought the national silk industry to he present state of deadlock, for too easy terms granted for loans allowed the expansion of the silk mills beyond their means, until the reelers became unable to

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manage. Moreover, it brought about the chronic trouble of a loose business policy, which caused the present impasse. Even the commission merchants themselves are suffering from this loose financial policy towards the reelers and are too hard up to act the role of financiers at present.

The raising of working funds by manufacturers by means of unsecured loans at exceedingly high interest and the consignment of their products entirely to their financiers is a most primitive form of industrial enterprise, and its adoption by the huge silk industry is in conflict with the principle of industrial rationalization, which rules the world's industry, and would disqualify it for dealing more and more actively with the American weavers, in whose country capitalism has greatly progressed.

The commission merchants are advised to give consideration to this fact and to devote themselves to pure commission business hereafter, giving up their financial business to ordinary banks. When it becomes no longer possible for reelers to obtain advances through this medium, they will try to raise them directly and properly from their local or central bankers, and it is most improbable that the latter should grant loans to them with the same freedom as the commission merchants, and it would be necessary for the petty mills to merge or combine to make them worthy of credit. This will prevent such haphazard working of the mills and such reckless extension or establishment as before, and then the silk industry will be stabilized.

The closing of the commission merchants' financial business all at once would be not only a matter of great hardship but would shake the foundation of the silk industry. Before that, improvement will have to be introduced in other directions, and then it will be done gradually with the co-operation of the commission merchants, the reelers, the bankers and the Government authorities.

Following the question of improvement of the financial system comes that of rationalization of its operating methods. About this, there is much to be argued. Essentially, however, the funds must be worked smoothly and soundly. The smooth accommodation of funds can be had primarily by enhancing credit. There are real and personal credits to be enhanced. The former may be enhanced by increasing the borrowing capacity of such securities as cocoons and raw silk and the latter by extending the bankcredit of reelers, commission merchants and sericulturists, who are in a position to borrow money of banks, while the bankers must thoroughly understand the sericultural industry. To insure the safety of the loans, it must be made a point to stabilize cocoon and raw silk prices simultaneously with the enhancement of the credit.

Loaning to the raw silk industry has hitherto been regarded as very risky, and almost no credit loans have been granted to it, except by the commission merchants in Yokohama, who made them out of their own purse or money raised from their bankers.

In raising money on the security of cocoons or raw silk, no sufficient amount has hitherto been accommodated owing to these articles being held at a very low rate of credit as objects of security, for which they are not well qualified. This point must be rationalized, so that the bankers can accommodate funds adequately

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...duct there with confidence.

...for this, an attempt should be made ...e than anything else to grade cocoons ...d raw silk more definitely than at ... This is necessary in improving ... manufacture, and is no less necessary ...ecting better terms for Japan's co... ...ucts. This question is being ...ied by an official mission.

...ce the silk comes, raw ... a large quantity, which ... it up in a vast ... ...ve to grade it properly and ... ...ly, but it would not be ... ... for us to have a classification ... to that in the foreign market, ... it might be better, it could be ... ... By the old system and ... ...ed testing, by which hanks on ... basis of a certain standard quality, and ... ...ference in number between one ... ... and the next could ... ... It would not be ... ...

against them with confidence.

For this, an attempt should be made more than anything else to grade cocoons and raw silk more definitely than at present. This is necessary in improving their transactions, and is more necessary in getting better terms for bank loans on their security. This question is being studied by an official committee.

Unlike many other commodities, raw silk possesses a natural quality, which renders it quite impossible in a strict sense of the word to grade it generally and objectively, but it would not be absolutely necessary for it to have a classification common to that in the foreign maket, although it might be better, if it could be done. Practically, by an old custom and mechanical testing, it is being handled on the basis of a certain fixed grading, and the difference in valuation beween the common and fine qualities is 200 Yen or 300 Yen. It would not be so hard to classify it into first, second and third grades, good only for dealings in the interior. Even this simple classification will do much towards the improvement of transactions and the enhancement of credit.

It is to be earnestly desired that the official committee should decide on a simple grading, good only for domestic business, putting aside for the present the idea of fixing one for use in the international market, which would be only fanciful in the existing state of affairs. If money can be raised at any bank on the basis of this simple grading, it will prove beneficial in smoothing out the financing of the silk industry, for it will enable many more banks than at present to take an interest in the trade.

If it is impossible to grade the article according to quality, it may be classified into such kinds as white silk, yellow silk, 14 denier and 21 denier, and this classification would serve almost as well as quality grading.

In cocoons, it is harder to grade their qualities than raw silk; yet it would not be quite impossible to get a general grading. For preserving them, it may be possible to do so easier and longer than raw silk, if a proper method is taken to dry them. If the banks' security value of cocoons can be enhanced, it would conduce much to the stabilization of the raw silk price, for their present too low security value as compared with that of raw silk has compelled the reelers to reel them in greater haste than before, even when they face such a condition in the raw silk market as to necessitate the restriction of production, for they consider it much more advantageous to use raw silk as security for loans than cocoons. This is responsible mainly for the past failures to effectively restrict the production of raw silk. A way must be taken at once for completing the system of cocoon hypothecation, and cocoons must be graded better than at present and their drying methods improved.

Next comes the question of enhancement of personal credit. It would be impossible to effect this in a day, and it may be hoped for only by the ceaseless effort of the persons interested.

As to the bankers, it is important that they should have a better understanding and knowledge of sericulture than at present for which it may be necessary for them to study it by establishing complete research insutitutes and to always have their eyes on the trend of affairs for the object of serving as leaders of the reelers and sericulturists and not simply as money lenders.

(*To be continued*)

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Pictures of the Nagasaki School

By Kazuma Oda

THE Nagasaki school is a branch of *Ukiyoé* or genre-painting. This is also generally carved on wood, with human figures or landscapes as its subjects. However, a fundamental difference in style is discerned between the Yedo genre-painting and this Nagasaki painting; whereas the former originated in dissipation and dilettantism the latter had the motive of depicting daily life in the manner of illustrations in newspapers and magazines today. While the Yedo genre-painting consisted of fascinating and coquettish figures of women, the Nagasaki painting laid stress on expressing exotic subjects.

In general, the Nagasaki painting's life lay in its exotic flavour. In whatever age interest is taken by people in such, but it is not without reason that it was specially welcomed during the Tokugawa Era when people began to awaken from their secluded life and come in touch with things foreign, arousing in themselves curiosity in foreign customs and manners so strange to them. The raison d'être, therefore, of the Nagasaki painting was in this psychological aspect of the Japanese people in general in the Shogunate Period. Whoever visited Nagasaki used to buy pictures showing Dutch traders and vessels and bring them home as a souvenir. Those who made a trip to Yedo (now Tokyo) would seek for genre-paintings depicting the life of Yoshiwara, the noted red-lantern quarter, so did they purchase Nagasaki pictures of the Dutch. This was the inevitable result of human sentiment, and what made the Nagasaki school of painting develop was this exotic taste shared by all the Japanese people on the eve of the nation's opening the door to international intercourse.

Although it may not be definitely said that the development of the Nagasaki school of painting started from any profound psychological penetration of human mentality, the style of painting happened to coincide with this mental tendency of mankind.

It was from this motive, after all, that the foundation of the Nagasaki school was built, and, as compared with the dilettante style of painting beauties of the Yedo *Ukiyoé*, the Nagasaki painting found its fascinating power in its exotic taste. Dutch traders, Dutch vessels and foreign commercial houses in Nagasaki were not alone made the subjects of Nagasaki pictures, but were their principal assets.

In the same sense as the Yedo genre-painting's life was in its handling woman's beauty and charms the life of the Nagasaki painting lay in its exotic interest. From the viewpoint of its style the Nagasaki picture is a Western painting. Although it made use of light and shade as in an average Western painting, no such force of the brush as is to be found in a typical Japanese brush-painting can be seen in the Nagasaki picture. It gives an impression of bulk. For its title Dutch words are often used, while ribbons and foreign designs are used for ornament. The principal subjects taken for Nagasaki pictures are: A view of Nagasaki Port,

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a bird's eye view of the foreign settlement at Nagasaki, Russians, Dutchmen, Dutch women, Dutch shops, Dutch steamers, Chinese vessels, Dutchmen at their revels, etc.

Their expression is in a purely Western manner, and the process of printing is in the meanwhile of colour peculiar to Nagasaki prints. The characteristics of those prints lie in their foreign style instead of in the elegance ordinary Japanese old prints possess. This is one of the specialties and the value of the Nagasaki painting. Both in form and in substance, the Nagasaki picture stands in strong contrast to the Yedo genre-painting.

However, Nagasaki pictures produced after the Bunka Era (1817—21) were influenced by the Yedo genre-painting; particularly in printing the Yedo taste began to be seen, the characteristic Nagasaki style degenerating and losing its peculiar value. The speciality of the Nagasaki picture as a print consisted in the courseness and roughness of its wood-carving and printing, and when it began to be produced in such an elaborate manner as a Yedo print it was contradictory to its origin and the greater part of its intrinsic value was lost.

As the essence of the Nagasaki painting was its exotic taste, once that essential element was lost the very existence of the Nagasaki picture was shifted from its foundation and the result was similar to a fatal wound. It was solely because the manufacturers of Nagasaki prints in the Tempo Era aimed only at elaborateness instead of coarseness and naivete, so peculiar to them, that their products became of no artistic value, displaying no peculiarity and having no difference from ordinary cheap genre-paintings.

It may be said that the development of the Nagasaki school reached its zenith when the illustrious publishers, Bunkindo, produced many of its beautiful prints, but products considered as of much greater value from the artistic standpoint were those of the Tomishimaya Period prior to the Bunkin-do Period and the earlier part of the latter period, when many excellent prints were produced. In short, as the Nagasaki pictures' life lay in their exotic taste, they were ruined when they were deprived of this, their one asset. While the Yedo pictures sought to depict woman's physical charms and her peculiar aroma, there was a vivid life found in its style, but when it strayed from its path and wandered in the road of Nature in general, as Hiroshige's later pathetic paintings showed, it was the end of that school of painting.

If one seeks exotic taste in Japanese prints one can not overlook the Nagasaki picture, especially that produced during or before the Bunka Era. Keen interest has lately begun to be taken in studying the Nagasaki painting together with that of the early introduction of Christianity into Japan, and the collection of old Nagasaki pictures is in vogue with the same intensity as the collection of Yedo genre-pictures, and rough prints on coarse paper are as highly appraised as Utamaro and Hokusai's masterpieces. This tendency is simply from a popular sentiment of curiosity and worship of foreign taste. That the Nagasaki picture is now so highly valued is ascribed to the fact that it is artistically worth appreciating, having originated in the motive of satisfying exotic taste common to people today as

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well as in the past. For this reason, the Nagasaki picture will never lose its raison d'être.

It is generally known that some of Hokusai's one-sheet genre-paintings of landscapes in thick colours are also not without exotic taste to some extent: such pictures as views of Kudanzaka Slope, Mannen Bridge, and the Eight Views of Omi may be cited as striking examples, while this great artistic exotic taste may be seen also in his pictures of Enkyo Bridge in Kai Province and those of many noted places in Yedo anonymously painted. Although he may be criticized for monotony it is interesting to note his personality of avarice in everything, even expressed in his style of painting in the Western manner rather alien to himself.

Trees edged with bold, dark black and deeply painted waves on earth rather impress us with mythic grotesqueness, instead of depicting Nature as she is. All this style of Hokusai gives us a distasteful feeling, as Becklin's work does. At any rate, several masterpieces anonymously painted by Hokukai in the Western manner are found mixed with many other works with his signature produced while he devoted himself to the Western style.

Generally speaking, genre-prints are always with the author's name together with the publishers' names, and it is curious to find many ukiyoé full of exotic taste published with the name of neither the author nor the publishers. These are all exceptional cases, and Hokusai cannot alone be blamed, because it seems that it was a habit since the time of Toyoharu that such anonymous works were produced. The chief reason for this custom seems to be hesitation on the part of the painter to publish his works in exotic taste in those days when domestic taste was still in full swing, and it affords no criterion for condemning the value of his works themselves.

The following list may be made of pictures of some noted views in Yedo imparting an exotic flavour, which may be considered to have been painted by Hokusai:

A View of Hommoku off Kanagawa, The Sumida River Viewed from Azuma Bridge, A View of Tanaka from the Nippon Embankment, a View of the Grottos of Takinogawa, and a View of Susaki.

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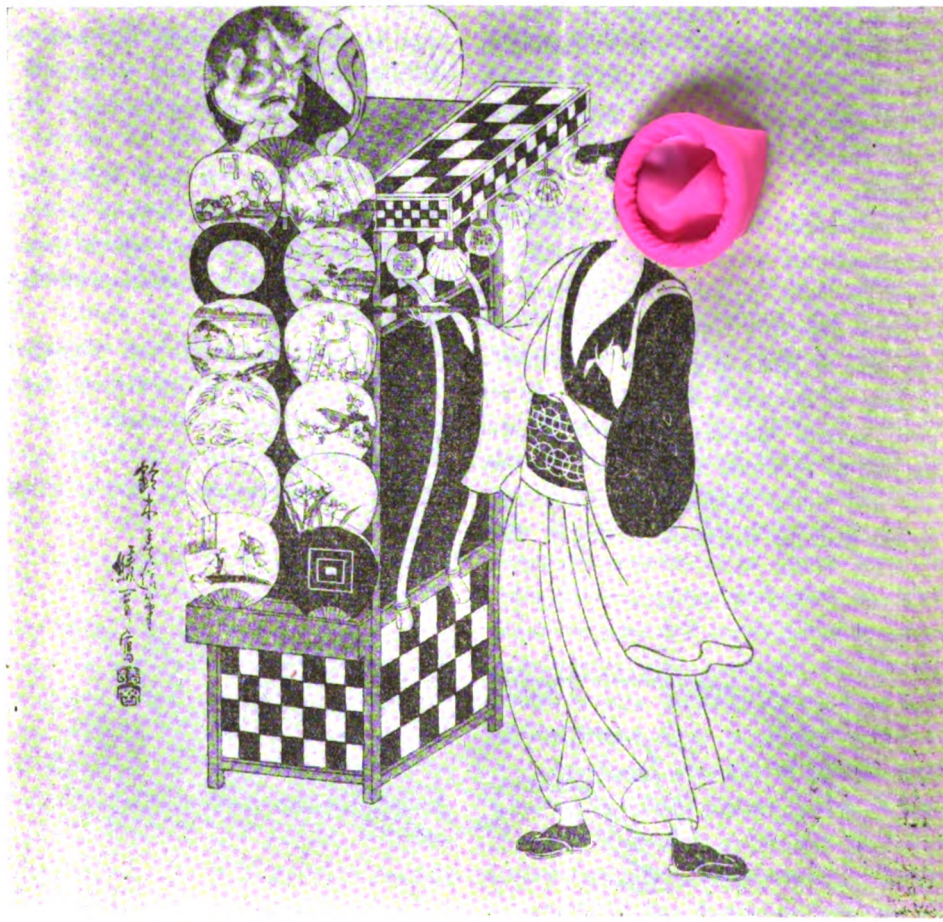
Japanese Round Fans

ROUND fans are used all over the world. They have a very long history. In the Orient, China is the oldest user, there being record of them 4,000 years ago. In Japan, they have been probably in use from remote antiquity, the oldest record left being 1,200 years old and mentioned in the *Manyoshu*. Then they were perhaps of feathers, not paper as at present. Subsequently, *ajiro-uchiwa*, one of bamboo splits braided like *ajiro* (a fish basket-trap), and of diamond shape with a handle, was made, but it is unknown when.

Early in the Kamakura period, paper fans on bamboo splits came into fashion, and may be found in the hands of persons in Saint Ippen's or Saint Honen's picture-scrolls. These are about 600 years old. But round fans were not yet an article of commerce and were made by the users themselves.

It was at the beginning of the Tokugawa period, when Tokugawa Iyetsuna



A round fan (Uchiwa) seller of the Genroku era, during the Shogunate regimé

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held the shogunate that round fans came to be manufactured largely as an article of commerce. The *Nanto-Meisho-shu* (a collection of notes of interest in the Southern Capital) which was published in the 3rd year of Empo (695), contains children selling round fans, or so-called *Nara-uchiwa*. This kind of round fan began to be sold in Kyoto in the Tensho era (1573-1591), where they were imported from Nara, they being also called *Fukakusa-uchiwa*. Besides, several other kinds were made such as *Gifu-uchiwa* in the Province of Mino, *Nadekawa-uchiwa* in the Province of Bungo, *ashiye-uchiwa* in the Province of Kii, *shiroko-uchiwa* in the Province of Ise and *sekitome-uchiwa* in the Provinces of Satsuma and Higo. To-day, there are some vestiges of them in these places.

Rounds fans became the fashion in the whole country towards the time of the fifth Tokugawa shogun, Tokugawa Tsunayoshi. Then it was over one hundred years since Tokugawa Iyeyasu, the first shogun, took up his abode in the Yedo castle, and Yedo was a splendid town, as may be supposed from the name of Greater Yedo, when its civilization attained full maturity. Round fans became very fashionable then, as they suited the taste of the citizens. The fashion of those of the Yedo type was extended gradually to Kyoto and Osaka. This Genroku period was the gayest of the history of Yedo for 300 years, and on round fans were painted Genroku customs and manners and Genroku dances. Nearly all woman carried round fans, making them a personal ornament rather than for their original use. Naturally, they progressed as a fine art product and very beautiful ones were made. Not only were the designs of round fans so luxurious, but the fashion influenced garments, hair-pins, sword-guards and tobacco-pouches, which were designed with round-fans.

One thing to be noted in particular about the artistic value of round fans is that Ogata Korin, one of the greatest artists of the age, painted round fans, using ungrudgingly such valuable materials as gold and silver foil and dust. It the more encouraged the fashion. Korin's pictures drawn on round fans are very much valued even to-day. Girls of so-called Korin patterns of red dappled or *date-zome* long sleeves are pictured in his characteristically beautiful style and in rich colours, indescribably harmonious. Works of Sotatsu, his teacher, and of Kanzan, his fellow pupil, are found even to-day. Artists of the Kano school painted many round fans, too.

In a word, round fans grew extremely fashionable in the Genroku period, when they were prized as fine art products.

Towards the Bunka and Bunsei eras, round fans were papered with printed pictures as a result of the fashion of genre-pictures and prints. It made them even more fashionable. The fashion frequently changed, and every time new prints came out they adorned round fans and were chiefly actors' portraits, beauties, flowers and birds. As wood-graving grew more and more skilled, such splendid prints as to strike posterity with admiration were produced, and they were put onto round funs. Plently of them were painted by Utagawa Toyokuni and Utagawa Kunimasa, famous master artists of genre-ptctures. These round fans

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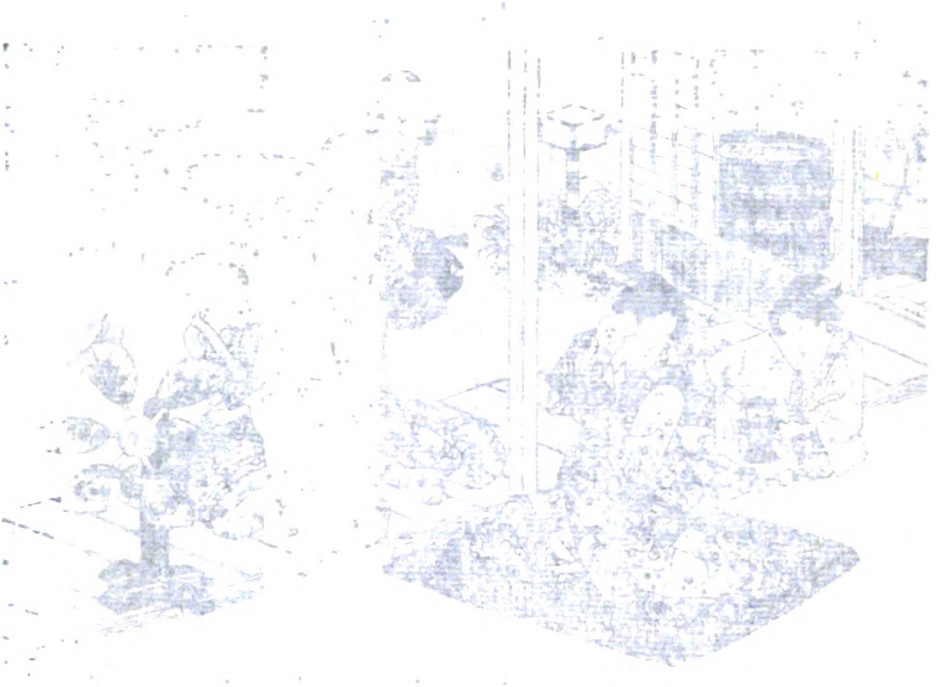

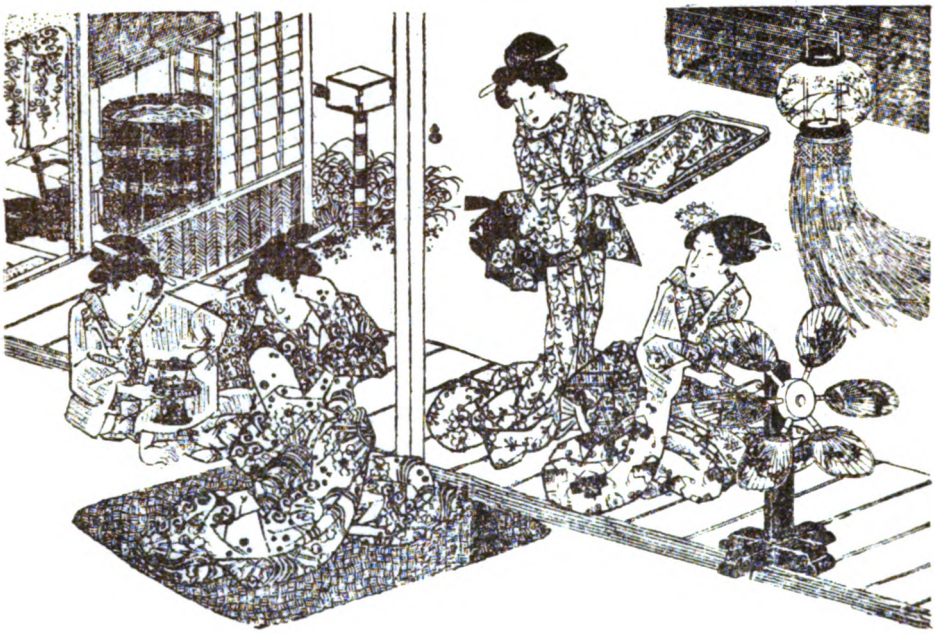

Round fans used in the feudal age in much the same way as the electric fan of today.

were known as *Yedo-uchiwa* and one of the special products of Yedo.

Round fans were made not by artisans but by *ashigaru* and *chugen* footmen employed by daimyos who supplemented by it their wages.

Round fans were sold by hawkers (see the illustration) in Yedo. Round fans of beauties, and actors' portraits and crests met he taste of the citizens. The *Inaka-Genji* (an illustrated story-book) shows a fanning instrument like a water-wheel in shape, which quite resembles the electric-fan of to-day, a round fan with a long handle for fanning one in a distance by another, and a very big one for extinguishing fire.

The visit of the American fleet led by Commander Perry in June, the 6th year of Kaei (1853) awakened the Tokugawa Government from its long dream of peace and changed the country rapidly. Soon the Meiji Restoration came. The taste of the citizens changed, too. Round fans of genre-pictures went out of fashion, and they were replaced by those written or drawn by literary men and pictured by artists of the Shijo school. These fans are still in fashion.

Round fans are most fashionable in Japan, and they have progress in two different directions, practical and artistic. Their pictures show as marked progress as pictures in general, which have made rapid advance in this country since the Meiji era.

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The Japanese and the Outer World

By Shujiro Watanabe

PART II.

SECTION B.

Activities of the Japanese in Europe and America in Ancient Times

CHAPTER VIII.

JAPANESE WHO VISITED ROME IN THE SIXTEENTH CENTURY—THE FIRST TRAVELLERS TO EUROPE

As for several centuries there was no steam communication, and the voyage in a sailing ship between Japan and Europe took quite two years, the inconvenience and discomfort which travellers had to put up with are beyond description.

So early as the sixteenth century several Japanese visited Europe. Unfortunately in the case of some of them, all records have probably been lost, especially after the strict prohibition of Christianity. In the present volume the author gives as full an account as possible owing to the extreme interest and importance of the subject, and for this purpose has referred both to native and foreign records, found by him in Japan and Europe.

In the 20th. y. of *Tembun* (1551) certain Japanese travellers went to Rome. These are said to have been the first to visit Europe. In November, 1551, Xavier,[1] the Portuguese missionary, on his return to India had two Japanese in his company, Bernardo and Matteo, besides one of the chief retainers of the lord of Bungo, who bore a letter from that nobleman, making an agreement with respect to the despatch of missionaries. In the following year Xavier sent a letter of introduction to the friars in Portugal, whither the two Japanese were going. It ran as follows: "These two Japanese should be treated as kindly as possible. They should have their attention invited to churches, schools and other interesting objects in Europe, so that they may be able to report on them to their countrymen on their return home. Japanese gentlemen do not like travelling out of their country. These two are really the first Japanese to visit Europe. I tried to persuade other Japanese Christians to accompany them, but they would not consent, fearing the hardships of the sea voyage. I hope you will send on the two to Rome whence they would return to their own country in the company of a priest."

Matteo died at Goa, and Bernardo with Father Natal reached Portugal by way

1. See Chapters II and IV.

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of Rome in the 1st. y. of *Kōzi* (1555). Bernardo pursued his studies in the Jesuit Mission School at Coimbra, where some time later he died.[1]

These details are not to be found in Japanese records, so the Japanese names of Bernardo and Matteo are unknown.

When the Portuguese came to Bungo in the era of *Tembun* (about 1541-6), they presented guns and other curiosities to the lord Ōtomo Bungo no Kami Yosinori (Gikan), asking him for permission to trade, which he willingly granted. Not long afterwards the Portuguese ship paid a second visit, and Ōtomo was again presented with curiosities, making gifts in exchange. Yosisige, afterwards Sorin, the son of Yosinori, took pleasure in conversing with the Portuguese and finally became a zealous convert to Roman Catholicism. In the 20th y. of *Tembun* (1551) Ueda Gensa (a lay-priest, formerly called Watanabe, afterwards Saitō Gensuke, a native of the province of Mino), was sent as a messenger by Ōtomo Sōrin to China where he died.[2] But in Arai Hakuseki's *Seiyō Kibun* and *Sairan Igen* his tomb is said to have been found in Rome on the authority of the Roman priest Sidotti who came to Japan in the 5th y. of *Hōei* or 1708, (see Chap. IV). His son Toramatsu, aged three, was taken to Rome, where he was instructed in Catholic doctrine. This son is said to have returned home in a few years' time. This story is evidently wrong.

At the same time Watanabe Sōkaku is said to have journeyed to Portugal where he learnt the art of making firearms, and then returned home. After the ruin of the Ōtomo family he served Hayakawa Shume, lord of Funai, Bungo, who offered Tokugawa Ieyasu the guns which Sōkaku had made. Ieyasu, was delighted with them and gave orders for the manufacture of firearms in the 18th year of *Keicho* (1613). These were the first Japanese travellers to Europe.

CHAPTER IX.

THE ENVOYS SENT TO EUROPE BY ŌTOMO AND TWO OTHER LORDS

The despatch of two embassies from the Far East to distant Europe at an early date forms an interesting historical episode. One embassy was from the three

1. *Cartas de San Ignacio de Loyola* (*Monuments Historica Societatis Jesu*): Madrid, 1873-1889: Crasset's *Histoire de l'Eglise du Japon*: Paris, 1689.

2. The date of Ōtomo's sending envoys abroad is in *Otomo Ki* given as the 12th year of *Tembun* (1543), in other works as the 12th. y. of *Tensho* (1584). Pagès in his *Histoire de la Religion Chrétienne au Japon* states that in November, 1551 (20th y. of *Tembun*) when Xavier returned to his native land he was accompanied by the envoys of the Prince of Bungo, as mentioned above. As a matter of fact Sōrin had no powers to send messengers abroad until his accession as lord in the previous year (1550), when his father, Yosinori or Sōgen, who had intended to bequeath his territories to his second son, Sōrien's younger brother, was assassinated by one of his retainers.

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lords of the southern provinces, under the guidance of a Portuguese Jesuit priest, towards the close of the 16th. century; the other, from a lord in the north, was under the direction of a Spanish Franciscan and took place at the beginning of the 17th. century. These missions differed from each other in purpose, as will be observed later, but they were alike in the liberal spirit of investigation of foreign conditions that inspired them. The embassy sent to Europe by Ōtomo and two other feudal lords was composed of four members.

They embarked on a foreign ship, which doubled the Cape of Good Hope, and after a voyage lasting three years and a month reached Europe, having covered a distance of about 20,000 miles. Unfortunately most records relating to foreign affairs were suppressed in Japan, and nowadays it is scarcely possible to obtain any Japanese book on the subject, so that reference must needs be made to European authorities.

Ōtomo Sorin had already become a Catholic, receiving the baptismal name of Don Francisco. Ōmura Mimbutayū Sumitada, lord of Ōmura, Hizen, and Arima Shurinotayū Harunobu were converted at the same time, the former receiving the name of Don Bartolomé, the latter of Don Protes. These three feudal lords, having heard the illustrious name of the Pope, determined to despatch envoys to Rome to render homage on their behalf. Itō Sakyōnosuke Yosikata, second nephew of Ōtomo and son of Itō, lord of Hyūga, and Chiziwa Seizaemon, nephew of Ōtomo and cousin of Arima, were appointed envoys, assisted by two of Ōmura's retainers, Nakaura and Hara, and a Portuguese missionary called Valignani (or Valignan) accompanied them as guide and adviser.[1]

The envoys and their suite embarked on a Potuguese ship at Nagasaki on the 30th day of the 1st month of the 10 year of *Tensho* (February 22nd, 1583), and in seventeen days reached Macao, where they remained for six months, waiting for a favourable wind. They then sailed for Malacca, whence, after a stay of several days, they resumed their voyage; but, encountering a storm, they were compelled to put back and delay their departure for another six months. In the 9th month of the same year they arrived at Goa in India, where they were welcomed by the Portuguese Viceroy, Don F. Mascarena, who supplied them with ships and 3,000 écus (3,600

1. Crasset says in his *Histoire:* "Don Francis, Prince of Bungo, Don Protes, Prince of Arima, and Don Bartolomé, Prince of Omura, wished to take the opportunity of Father Alexander Vavignani's return to Europe to send envoys to visit the Pope of Rome. Father Valignani encouraged the project, as he thought it would serve as a means, on the one hand, of letting Europeans learn the character of the Japanese people, and on the other, of making the Japanese observe the splendours of foreign lands and thereby lose their pride and selfesteem; this, he imagined, would have a favourable effect on mission work. The Prince of Bungo thereupon appointed Mancio, his nephew and Ito's son, as his envoy to Rome, and the Princes of Arima and Omura chose as theirs Chiziwa Don Michael, the former's cousin and the latter's nephew, assisted by two retainers, Don Julian and Hara Don Martino, in addition to several Portuguese. The two envoys were youthful, (fifteen or sixteen years of age), intelligent and noble-hearted gentlemen."

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[illegible]

[illegible]

[illegible]

[illegible] Sailing from the Cape of Good Hope on the [illegible] on the 5th day of the month of [illegible] 1594, [illegible] Japanese [illegible] with [illegible] [illegible] [illegible]

yen) for travelling expenses. Sailing round the Cape of Good Hope, they reached Lisbon on the 5th d. of the 7th m. of the 12th. y. of *Tensho* (August 10th., 1584). The viceroy of Portugal, which was then under Spanish rule, received them very cordially. In the 10th m. (November) they went to Madrid and had an audience of the King, Philip II, to whom they presented gifts. The King and the citizens gave a favourable reception to the envoys, who made a tour of inspection through several parts of the country, and then, having received travelling expenses for their Italian journey, set sail from Alicante. Escaping the perils of a storm and a Turkish squadron, they reached Italy in the 2nd m. of the 13th (February, 1585) and, travelling by Pisa and Florence, entered Rome on Friday, March 20th. They were received at the outskirts of the city by a troop of cavalry, and a body of noblemen on horsebacks was also in attendance. Japanese costumes were altogether strange to the populace, but the envoys were so handsome and their manners so polished that they were regarded with respect and esteem. When the envoys alighted from the carriage, they were received by an ecclesiastic of high rank attended by several hundred Jesuits, and entered a church where a *Te Deum* was sung.[1]

On the following day their ceremonial entry into the city took place. They were escorted to the Vatican by the Papal cavalry followed by a procession of nobles and the officers of the cardinals, with the music of trumpets and cymbals. The Pope's attendants and the court officials wore crimson gowns. The envoys and their suite, who rode on horsebacks and were bare-headed, had the tops of their heads shaved and their hair knotted and were clad in their native fashion, each with two swords in his girdle. The Portuguese priests and the foreign ambassadors in their richly coloured gowns rode after the envoys. A salute was fired from the Vatican and bands played when the envoys reached the Bridge of St. Angelo. On arriving at the Vatican, they entered the audience chamber and had an interview with Pope Gregory XIII, to whom they paid humble homage, kissing his feet, offering him the letters of the three princes and stating the purpose of their journey, the speeches being translated into Latin by an interpreter. The Pope embraced the envoys in turn and kissed them on the forehead as a mark of his affection and of the joy which it gave him to receive them.

The letters were then read, and proved to be almost identical in contents. They lauded the merits of the Pope, prayed the favour of God and stated that only the continual warfare that raged in their country prevented the writers from themselves visiting the Pope, kissing his feet and receiving the sign of the cross on their breasts

1. In Hildreth's *Japan as It Was and Is* it is stated that Bishop Aquiviva urged that the envoys should be received unpretentiously but that the Pope, with the prestige of the Church in view, rejected his suggestion. Rome was then very wealthy, so the expense of the reception was a matter of no moment. The reigning Pope was Gregory XIII, famous for his reformation of the calendar in 1583.

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from his sacred hand. In their stead they sent envoys to the Pope, from whom they desired special favour and assistance.[1]

When the letters had been read, the Pope saluted the envoys, and, through the interpreter, gave a courteous answer in Latin. The envoys again kissed the feet of the Pope who in return embraced them and, when he left the room, allowed them to bear his train,[2] a privilege only granted to the embassadors of kings and the Emperor. After being entertained the envoys were given a private audience and offered gifts to his Holiness. So far they had worn Japanese gowns, but for this occasion they exchanged them for Italian dress. The Pope gave each three complete costumes. They were also presented with 3,000 écus (3,600 *yen*), were conducted to several places of interest and were kindly treated. Not long after their arrival the Pope died, and the Cardinal of Monte Alto succeeded him under the name of Sextus V. At the inauguration ceremony the envoys bore the canopy and held the basin for the Pope to wash in when he said mass. From the European point of view this participation in the Papal ceremonial was deemed a high honour. When it was time for the envoys to return home, the Pope handed them his letter of reply with the same formalities as before.

On June 3rd. they set out from Rome and travelled to Venice. There on July 2nd, they visited the church of S. Maria della Carita, where they left a letter written in Japanese as a souvenir. In this they protested their obedience to the Pope, and stated that they had journeyed for three years that they might kiss his foot, that the splendour of the city and kindness of the citizens were beyond their expectations, and that, if they reached home alive, they would render an account of all that they had seen and heard. The signatures were written in Roman characters as follows :

	Ito don Mancio
[Chiziwa]	Cingiua don Michael
[Nakaura]	Nataura don Julian
[Hara]	Fara don Martino.[3]

To this their letter written in Italian was added. It reads as follows:

" With the help and favour of the Lord of heaven, who has created all things, and of Jesus Christ, His only Son our Redeemer, we, Ito don Mancio, grandson of the King of Hyūga, ambassador of King Francisco of Bungo, Cingiwa don Michael, grandson of don Protasio, King of Arima, and their ambassadors, Nacaura don Giuliano and Hara don Martino, barons in the kingdom of Hizen, come from the kingdoms of Japan to Rome, employing the space of theree years in coming in the

1. Italian versions of the letters are contained in Berchet's "*Antiche Ambasciate Giapponesi in Italia*" (*Archivio Venetvio*, vol. XIII pt. II), and there is a French translation in Crasset's *Histoire*.
2. Crasset states that the Pope specially gave each of the envoys a *cappa* ecclesiatic's cloak to wear.
3. The names inscribed on the *kakihan* (seal written with a pen, a kind of signature) are not correctly spelt.

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name of the said Kings and of the Christians of that country, to kiss the feet of the most High Pontiff and render to him the obedience which is his due. Having fulfilled our mission, and being about to return to our country, we would not omit seeing the marvelous and invincible city of Venice, which, having surpassed our expectations as well as granted us the honours and marks of good will which might be looked for from the Most Serene Venetian Republic, it has seemed to us reasonable to leave here this document as a token for future times that we will never forget the affection that has been manifested to us and the rare things that we have there seen. And if His Divine Majesty should be pleased to permit us to see Japan again, we will engage that Venice, which notwithstanding its remoteness is highly renowned, shall be made still better known in our country by us, as is befitting.

The 2nd. of the 6th. moon in the year of our Redemption, 1585."[1]

The Pope's power was then at its height, and his magnificent palace, even now an object of wonder, must have made a still greater impression on an observer of those days.

The commemorative letter was inscribed on a marble tablet which was inserted in the wall of the church of Santa Maria della Carita It is now in the Seminario Patriarcale.

Caritas a Iapono in spe fide data remansa.

Li intrepidi et illvstriss. Ito Mantio nepote del re
de Fivnga nontio del re de Bvngo D. Michael Civnga
consobrino del re de Arima et dell eccelso Bartholomeo
et li invittissimi baroni et serenissimi principali del regno
de Tigen d. Ivliano Nacavra et D. Martino Iara del Iapon
de l'estreme parte dell'altro hemispero alli V. Ivglio
M.D. LXXXV viste le santissime reliqvie di qvesta scola
gia lassate per l'illvstriss et essemplariss card Bessarione
con reverenza a nome delli lor reggi et svoi entrono
in qvella con givrata promessa di altra simile in
qvesto nome de carita elavar in esse lor parti et
percio a loro dal gvardian maggior fv dona la sva
cappa con tvtti altri svoi adherenti et a nome de
qvesta scola in esqvisito modo presentati. Il che
sit a gloria de tanta prottetrice nostra. Amen.
M.D. LXXXV.

(Separation of lines is same as this.)

Inscription on Marble-tablet—3 by 5 feet.

NOTE: This copy was made, line by line, from a of facismile of the original inscription, in which there are some misspellings of proper names, such as Fiunga (Hyuga), Ciunga (Chiziwa), Tigen (Hizen), and Iara (Hara). A copy of this inscription, with slight differences of spelling, is given in G. Berchet's "Le Antiche Ambasciate Giapponesi in Italia" (*Archivio Veneto*, Vol. XIV, pt. 1 p. 169: Venice, 1877). Ito don Mancio's signature and "written seal," together with a short phrase signifying "kissing your foot," all in Japanese characters, are copied on p. 176 of the same volume. Statements and documents relating to the same envoys are contained in Vol. XIII, pt. 2, pp. 245-88, and Vol. XIV, pt. 1, pp. 150-203 of this periodical.

1. This translation from the Italian, which is accompanied by the corresponding Japanese version, is taken from Sir E. M. Satow's "The Origin of Spanish and Portu-

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The meaning of the above is: "This stone tablet is to be preserved as a memorial to represent the friendship of Japan and to record an oath. The Japanese envoys, Ito, Ciziwa, Nakaura, Hara and others visited this church, July 5th., 1585, proclaimed their faith and swore to found a church dedicated to S. Maria della Carita in their native land. Accordingly the Superior of this Church has presented them with a *cappa* and accessories in solemn ceremony."[1]

The last of of the numerous favours conferred on the envoys by the Venetian Republic, was to cause the portraits of all four to be painted on the walls of the Sala del Gran Consiglio amongst those of the Doges, the artist being paid the large sum of two thousand *scudi* for his work. It was also proposed to attach an inscription to the picture in Japanese and Italian, recording names of the envoys, their visit and its motives. This inscription was handed over at a meeting of the council, signed by each of the four in both languages, after it had been publicly read to every one's great satisfaction.[2]

On leaving Venice the envoys travelled by way of Milan to Genoa, where they received an earnest invitation from Henry III of France to visit him. They declined it, however, owing to the long stay they had already made abroad, and from Genoa went to pay a second visit to the King of Spain who presented them with 4,000 *ecus* (4,800 *yen*) for travelling expenses. From Spain they passed to Portugal, and on the 14th of the 2nd m. of the 14th y. of *Tensho* (April 2nd., 1586) set sail for home from Lisbon. On the 12th of the 4th m. of the 15th y. (May 19th, 1587) Goa was reached, whence, after almost a year's stay, they started on the 6th of the 3rd m. of the 16th y. (April 1, 1588), arriving at Nagasaki on the 20th of the 6th m. of the 18th y. (July 21st, 1590).[3] They had been abroad for nearly eight years.

During the envoy's sojourn at Goa they were hospitably entertained by the Portuguese Viceroy, and he commissioned Valignani, who had joined with them, to visit Toyotomi Hideyosi (Taikō), then ruler of Japan. At Macao they heard that a decree prohibiting Christianity had been proclaimed in Japan, but Valignani, anxious

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guese Rivalry in Japan," (*Transactions, Asiatic Society of Japan*, Vol. XVIII, pt. 2: Tokyo, 1890.) This document was discovered in the Museo Borgiano belonging to the College of the Propaganda in Rome in 1888, whilst Sir E. M. Satow was engaged in a search for books relating to Japan, and was afterwards published by him in facsimile with English translation, in the form above mentioned. "It is easy," he remarks, "to see by comparing the two writings that the Italian, and not the Japanese, is the original.....The scribe from whose hand this document came was in all probability a young Japanese, F. Giorgio Loyola, whom Bartoli (in his *Il Giappone*, Rome, 1660, p. 171) described as being a student highly skilled in their very difficult method of writing, and in the composition of appropriate and well-turned phrases."

1. In addition to this document there are six old letters relating to Japan preserved in the Library at Venice. Five are Italian and Spanish reports of the arrival, reception and departure of the Japanese envoys, and the other is a letter in Latin sent by Hasekura to the Venetian government, the contents of which are given in Chapter XI.
2. *Finazmente de' mozti favori* &c, p. 120 of the edition published at Rome by Zanette, quoted by Sir E. M. Satow in "Origin of Spanish and Portuguese Rivalry in Japan," (*Transactions, Asiatic Society of Japan*, Vol. XVIII, Pt. 2.)
3. It is mentioned in Transactions, Asiatic Society of Japan, Vol. XXI, p. 42, that some seventeen missionaries returned with them.

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to fulfil the task entrusted to him, reported himself on arriving at Nagasaki and, through the governor, sought permission to approach Hideyosi. The latter gave Valignani and his followers permission to come to Kyôto, where accordingly he went, accompanied by the two returned envoys, Ito and Chiziwa. He had an audience of Hideyosi, to whom he presented the Viceroy's letter and gifts; then drawing near, he knelt down and kissed Hideyosi's hand. The latter gave a banquet in his honour at which court nobles, feudal lords and others were present to the number of about three hundred. Itō and Chiziwa, who were among the guests, conversed with the Portuguese, and sang and danced in the European style. Valignani and the other Portuguese stayed for more than a month, visited various places and left for home in the 6th m. of the 1st y. of Bunroku, or July, 1592, bearing a letter of response and weapons sent by Hideyosi to the Viceroy of Goa.

The envoys sent by Ōtomo were the earliest Japanese to visit Europe, so they attracted great interest, were welcomed everywhere and were supplied with ships, carriages, horses &c or with money to defray the expenses of travel. They learnt several European languages and became well versed in poetry and church music. With them they brought home watches, clocks, globes, maps and other curiosities which were wonders to all observers. Their talk of all they had seen or heard in foreign lands was listened to with rapt attention. Their admiration of the friendship of Europeans helped on the work of propaganda.

During the year's stay which they made at Macao on their way home, the envoys wrote a large book, which in 1590 was published both in Japanese and Latin. Its contents were not limited to the envoys' report but included a description of all the countries in which they had travelled. The Japanese version was written by the envoys themselves from the materials supplied by their own diaries, and the Latin translation was the work of Father Eduardo da Sande. It was entitled: "De Missione Legatorum Iaponensium ad Romanam Curiam, rebusque in Europa ac toto itinere animadversis Dialogus," ("A Dialogue concerning the Japanese Embassy to the Court of Rome, and the things observed in Europe and on the whole journey").[1] "It was printed on China paper, in the year 1590, and was intercepted in the great carac Madre de Dios, two years after, enclosed in a case of sweet cedar wood, and lapped up almost a hundred fold in fine Calicut cloth, as though it had been some incomparable jewel."[2] An account of this embassy was written in European

1. Copies of this extremely rare book are preserved in the British Museum, Bibliotheque Nationale (Paris), the Torre do Tombo at Lisbon and the University Library at Seville. It is said to have been the first book printed by Europeans in China, but this is doubtful.

2. From *Japan as It Was and Is* (in which "Sande" is misprinted "Laude") by Hildreth, who states that the materials for the description of China compiled by Hakluyt (published 1599) were undoubtedly taken from this book.

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lauguages and published about the same time.[1] It may well be inferred therefore that the embassy which traversed Portugal, Spain, and Italy, exited no small stir in Europe.

Three years before the envoys' return, or in the 15th. y. of Tenshō (1587) Ōtomo Sōrin died at the age of 58. According to Crasset, the Catholics in his fief sent a letter to the Pope, asking him to bestow the rank of "Saint" on Sorin. This however, was nor carried into effect, as the Pope could make no investigation of the claim owing to the prohibition of foreign intercourse then enforced in Japan. In the time of his son the Ōtomo family was ruined.

After the envoys' return the decree prohibiting Christianity was strictly carried out. In the 17th. y. of *Keicho* (1612) Arima Harunobu committed suicide by order of Tokugawa Ieyasu, then in power, as he was implicated in the crime of the latter's retainer Okamoto Daihachi,[2] a Christian, who was burnt at the stake. Ieyasu, having heard that Ōmura Kizen, Sumitada's successor, and his retainers were Christians, summoned him in the following year (1613) to Suruga with the intention of investigating the matter. Kizen stated by way of explanation that Sumitada his father had with some of his retainers turned Christian with a view to procuring guns from the foreigners: that suspecting the *bateren* (missionaries), however, of treachery to the state, he sent Chiziwa Seizaemon's young nephew to Rome, to spend twelve years (*sic*) in learning the deepest meaning of the Christian religion, with the result that the latter discovered it was being used as a means for usurpring the power of the state; that Chiziwa was again sent, with Uresino Hanzaemon this time, to Luzon to make further enquiries (in 1574 according to Ōmura's record); that this report was similar to that of the former investigation; that accordingly he determined to have done with the Christian religion, but was prevented by the Korean expedition in which he took part, when the *bateren*, taking advantage of it, seduced the people, much to the injury of the government; finally, that in consequence, on his return from the expedition, he broke up the Christian churches, expelled the missionaries, foreclosed Christianity, vowed repentance at the shrine of the god Hachiman, and, after consultation with Katō Kiyomasa, made all his retainers become adherents of the Nichiren sect of Buddhism. Chiziwa and Uresino were then examined, and gave the same testimony as Kizen. They were ordered to swear that they would change their faith. Kizen's response does not seem to have been altogether straightforward, but it is quite true that on several occasions he sent his retainers abroad to investigate Christianity,

1. An Italian account of this embassy was published in Europe so early as 1585 under the title of *Relazioni della venuta de gli ambasciatori Giaponesi a Roma sino alla partita di Lisbona.* In addition there were several versions of the narrative in Portuguese. French, Spanish and German, besides minor publications, giving one or more of the speeches delivered on the occasion of the embassy's public audience of the Pope, in Latin, Italian, French and German, to the number of at least sixteen, and all appearing about the same time. Most of them are noted in Pagès' *Bibliographie japonaise depuis le XVI siecle jusqu'à nos jours, 1859.*

2. Paul Daihachi in Pagès' *Histoire.*

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and that afterwards he strongly opposed it.[1] Nakaura and Hara are said to have been executed about this time.

More than three hundred years ago, then, envoys were for the first time formally sent to Europe by the three Kyusu princes Ōtomo, Omura and Arima. Some severe critics, commenting on this mission, point out that it seems to have had no positive and decisive result, except an increase of zeal among the followers of the Church. The special aim of Ōtomo Sōrin and others was apparently, to make enquiries into the state of foreign countries; they must, indeed, have been intelligent men to introduce the art of making firearms at so early a date. This despatch of envoys must be accounted one of the most remarkable events in the history of Japan. The Asikaga government was then on the brink of ruin; heroes like Ota and Toyotomi were springing up one after the other, and many of the feudal lords stood confronting each another in rivalry, with no time to spare for anything else. It was in an extraordinary period that the three lords made their extraordinary experiment. Their genuine belief in Catholicism is beyond question, for we cannot but appreciate the courage and daring of the Japanese of those days.

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1. The Ōmura family possessed what was called a "secret record," which was handed down from their ancestors and which no one save the head of the house for the time being, once in his life-time, was permitted to read; the result being that only of recent years have its contents been known. I have lately had the opportunity of reading it, and will quote here various passages relating to Christianity. "In the years of *Tembun* (1532-54) Lord Sumitada was surrounded by foes, and, being unable to meet his war expenses, embraced Christianity and granted the Europeans what they asked, to the end that he might borrow from 100 *kwamme* of silver, which was to be repaid out of the yearly tribute of his fief. His wife Oen became a Christian, receiving the name of Maria. Hōshōzi and other Christian churches, great and small, were established, all the Simtō and Buddhist temples were burnt to ashes, and the Buddhist priests were massacred. Omura's retainer Chiziwa Seizaemon became a Christian in his youth and went to Rome, where he learnt the deepest significance of the Christian faith. On his return home he secretly told Lord Kizen that it was an evil religion, which was seducing the whole Japanese nation for the purpose of plundering the country. At the time the retainers were in the habit of neglecting public business and devoutly serving the Church, so Lord Kizen, after consultation with his relatives and principal retainers, expelled the *bateren*, and destroyed all the churches. One of the missionaries, indignant at the oppression of the Christians by Kizen and Chiziwa, persuaded Asanaga Michael, a zealous adherent, to poison Kizen, which was accordingly done in the 2nd. year of *Genwa* (1616). The missionary's secret letter containing all the deatils of the plot, came to light owing to a shipwreck. Sumiyori, Kizen's successor, moreover, died suddenly after vomiting blood, so the Christians came to be more and more the objects of suspicion and indignation."

As a matter of fact, Ōmura Sumitada had been one of the devoted of the Christians with the view of causing domestic trouble. He intended, it is said, to open his territories to foreign intercourse for which he deemed it necessary to introduce Christianity. His belief was so zealous indeed, that in 1563 he burnt his forefathers' *ihai* (wooden tablets on which are recorded persons' posthumous names and the dates of their death), the result being that the whole clan was greatly shocked, and took up arms to depose him. Their attempts, however, ended in failure, though at one time they bid fair to be successful. According to tradition those who went to Europe at the instance of Ōmura were all executed when the Tokugawa government strictly enforced the prohibition of Christianity. The same statement with regard to Nakaura is to be found in European books, and descendants of him and Hara are said to be still found in Ōmura, Hizen.

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The Introduction of Gunnery into Japan

The Origin of Portuguese-Japanese Intercause

IT was through the famous book by Marco Polo that Japan was for the first time introduced to the knowledge of Western peoples. However, Japan in those days, on her part, was entirely ignorant of anything Western, not even imagining the existence of European countries. During the Tembun Era some Portuguese arrived adrift on the shore of Tanegashima Isle lying to the south of Satsuma. Those castaways were the first Europeans ever seen by the Japanese people, and it was through those Portuguese that the Japanese became able to take a glimpse at some of the things and conditions in Europe.

The development of science, art and jurisprudence in Portugal in those olden days was marvellous. It is obvious that the seafaring enterprise and the consequent discovery of new continents by Portugal was an enormous contribution to the progress of the world's civilization.

The arrival of those Portuguese castaways at Tanegashima became a strong influence binding the two nations, and Portugal which was then on the rising tide entered into trade relations with Japan. The prosperity of Hirado and Nagasaki in Hizen Province as commercial ports in the feudal period is a well known fact in the authentic records of Japan and this thriving condition of Western Japan was mainly due to Portugal's trading activities.

In other words, it may be safely said that Western civilization was first introduced into Japan at the small island of Tanegashima by Portugal, and accordingly the Portuguese are highly regarded by the Japanese.

The Japan-Portuguese Friendship Monument recently erected in Tanegashima Island in commemoration of the introduction of gunnery into Japan by Portugal.

The erection of a monument to Portuguese-Japanese friendship on Tanegashima at the end of last year was a significant event in view of the history of the relations of the two nations. The monument was erected by the Japan-Portuguese Association and the inscription on the tablet is by Count Atsushi Matsuura, former feudal Lord of the territory. The monument emphasizes the friendly rela-

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The Introduction of Gunnery into Japan

The Origin of Portuguese-Japanese Intercourse

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tions long existing between the two lands.

The Portuguese castaways at Tanegashima were merchants, but the fact that they incidentally had rifles with them caused an epochal change in life of the Japanese nation. Among literature on this historical event of the introduction of gunnery into Japan, one may take a small book entitled "Teppo Ki" (A Gun Story) by Bunshi, a Buddhist monk, as most reliable. At the request of Hisatoki Tanegashima, then feudal lord of the island, he wrote this book in later years. It is told in this book that the place where the Portuguese merchants arrived adrift was a small beach called Nishimura at the southern corner of the isle and is now renamed Minami-Tanegashima Village. It was on August 25 in the 12th year of Tembun (September 23, 1543 A.D.) that they found themselves on the islet. The vessel aboard which they were was a Portuguese merchantmen under the command of two Portuguese traders named Muryo Shukusha and Kirishita Damota respectively and with a crew of more than one hundred men, among whom was found a Chinese named Goho. This Chinese conversed with Oribe-no-Jo, a Japanese magistrate on the isle, in writing, and they were able to exchange views. The Japanese magistrate ordered the vessel to be brought to Akaogi, the chief port of Tanegashima and now called Nishino-Omoté. At this town Jujoin, a Nichiren Sect monk, carried on written conversation with the Chinese seaman Goho. The two Portuguese merchants, Muryo Shukusha and Kirishita Damoto, were found carrying rifles. The feudal lord of the island, Tokiaki Tanegashima, felt curiosity in the arms which he saw for the first time, and after being told of their use he asked the two Portuguese to shoot a at target with their guns. To the Japanese lord's astonishment, they never failed to hit the target. Thereupon Tokiaki Tanegashima bought the arms from the castaways, at whatever high prices they were offered. These new arms became his household treasures. In the meantime he ordered his retainers to learn the method of manufacturing gunpowder and bullets, from the foreign traders: Whenever at leisure the lord of the isle devoted himself to training in the art of shooting and soon became a skilled shot. Later he commanded a blacksmith to makesimilar arms on the model of those rifles, but in vain. In the next year another party of Portuguese merchants visited the isle. Among them was a blacksmith, and taking advantage of this fortunate chance Tokiaki Tanegashima commanded the Japanese smith to learn the art from him. In this manner a perfect know lenge of manufacturing gunpowder and bullets was for the first time acquired by the islanders. Subsequently this knowledge was imparted to other parts of the country.

It goes without saying that an astounding development was made in war tactics in Japan following the introduction of gunnery.

It was also Portugal who brought Catholicism into Japan; in addition to such a powerful weapon as the rifle, Portugal introduced a spiritual weapon. Catholicism caused remarkable changes in Japan's spiritual and religious world.

Following the introduction of gunnery and Catholicism Portugal made a marked contribution toward the civilization of Japan in promoting foreign trade, advancing many sciences and bettering social conditions.

In the history of the national development of Japan, Portugal is thus prominent as the pioneer of Western culture and civilization in this country.

ERRATUM

Owing to a regrettable misprint, in the note in the Editor's Diary in our January issue, regarding the Tanegashima monument, the words "Dutch-Japanese" appeared, which of course should have been "Portuguese-Japanese."

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Lacquered Butterflies

A NOVEL

By Ryutei Tanehiko

(13)

"I HAVE some one to introduce to you. Don't be too surprised," Kanraku said as he arose.

He left the room. Soon he brought back with him a nun. All looked at her and were surprised to find her to be Fubuki, whom they had believed to be dead.

Ayame and Kichiza, in particular, rejoiced to see her alive and all came around her with congratulations.

"Fubuki was an epileptic, and had a fit whenever she was terrified," the old man said. "The last time, too, she fainted in a fit and not from the wound, which was slight. I understood this from the first and had her body taken to a secret place, where she was treated and restored to health. At the same time, I arranged for a funeral service and a big stone was put in the coffin instead of her, in order to blind Danpachi and others, whom I supposed to be in an intrigue. Later, she took the veil with my approval."

"As my days did not yet end and I was healed at length, I looked for Ayame, but could not find her and her elder brother," Fubuki said, "and hearing that Kaoru had sold herself again as a courtesan and was supporting Kichiza, I came here by stealth. I have heard everything about Sagoshichi's suicide. He injured me, but he is not my enemy, for he did it simply out of his extreme anxiety about Kichiza's dissipation. Nor is he a criminal, as I was not killed by him."

Kaoru, the courtesan, hearing this, unfastened her ornamental hairpin and attempted to stab her throat with it. But she was stopped.

"Sagoshichi is not the enemy of Fubuki, as she is alive," she said, "but I cannot live any longer, as I murdered one without good cause."

While she was struggling, Shinobu, her son, came running in from an inner room and wrested the hairpin from his mother and threw it away.

"A strange samurai is glaring at me. Who are you?" Sagoshichi cried as he looked askance at a phantom, which no one but him could see.

"I am Shinobunosuke Minawa. I want to tell you something from the other world through the boy, Kuro-maru," Shinobu cried, lifting up his voice and drawing closer to Sagoshichi with a terrible look.

Sagoshichi, to whom the figure of Shinobunosuke was visible, straightened himself and asked: "What do you want to tell me, from the dead?"

The boy smiled and said:

"Minawa Shinobunosuke was a name which I temporarily assumed in order to hide myself, and my true name was Mio-maru, son of Senju Taro, who was killed by you in the battle of the Uji Bridge. You will remember that I then shot an

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arrow at you to avenge my father's death, but being a boy, I could not injure you and we parted making a vow to each other."

Sagoshichi was surprised to hear this and took the brocade bag taken out of his sleeve by Ayame.

"How I can forget the vow," he said, "you were then ten years old, and I was struck by your childish desire to take revenge on me, but as I had the daughter of my lord to look after, I could not give up my life to you; so I promised to die at your hands, when you were grown up to be a youth and gave you a sleeve of my armour as a pledge. Recently, I found in this brocade bag, which the young master Kichiza dropped from his pocket, that sleeve. I wondered if he were Mio-maru, but on second thought, I concluded that he was a different person, as he was rather too old for that."

So saying, he opened the bag and took the sleeve from it with a blood-stained hand.

Kichiza received it from him and said to Sagoshichi:

"Probably I dropped the bag, when I beat you at Deguchi the other day. I am ashamed of my carelessness that I lost it, as it was entrusted to me by Kaoru as Shinobunosuke's memento. I repent of my behaviour like a mad man."

"That was all my work," Shinobunosuke said through Shinobu, "not being satisfied without attaining my long-cherished desire to avenge myself upon Kuromaru, I ascertained while in purgatory his whereabouts, and designed to take his life. For this purpose, I sometimes charmed Kaoru and made her love Kichiza and other times charmed Kichiza and made him dissipate. I am glad to be at last able to avenge my father's death through those who are innocent."

All were silent, absorbed in thought. At this moment, another woman made her appearance in the room. She was the beggar Kawana.

"I am Katsuragi, Lord Sazuku Watanabe's mistress, and Kichiza's mother," she said, "I was at first a dancing girl in Kyoto. As I was made light of as being low-born by Katada, wife of my lord, I was mortified and made a plot to have her life lost, circulating rumours against her and slandering her to the Lord as attempting to poison Some-maru, my son. But the Lord was indifferent and removed me and my son to another place for some reason or other. Then, I attempted to kill her by prayers, and I prayed to Hashi-hime. On my way back from the shrine, I found Katada lying dead on the road. I cried for joy, when I ran against two persons."

"I was that Buddhist pilgrim," Kanraku cut in. "I was that young soldier," Sagoshichi followed him.

The three were impressed by the coincidence, which reminded them of that memorable night, long ago.

"I came then to Kamakura tracing my missing son," the woman continued, "where I gradually became wicked, and in conspiracy with Tagomatsu and Danpachi, I falsely claimed to be the wife of Sagoshichi, in order to have him and his younger sister turned out of the house. When Sagoshichi injured Fubuki, I happened to be there and picked up a short sword, which I found afterwards to be one hilted with a lion design in high relief, and as it was familiar to me, I believ-

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ed the murderer to be Sagoshichi. Today I came here to meet him and extort hush-money from him. I concealed myself among the garden trees and heard the talk that was going on in this room. I knew from it that Kichiza, whom I had so tormented, was my son, and I saw how quickly the day of retribution for an evil deed comes. I deeply regret my past conduct. I earnestly wish Kichiza to be married to Ayame through the kindness of Kanraku and Fubuki, which will ease Sagoshichi's mind and my own."

As she finished this story, she fell before the old couple on her knees, weeping.

Her wishes were accepted. Kanraku made Kichiza and Ayame sit up straight, while Kaoru brought a sake-holder and a sake-cup before them and conducted a provisional wedding ceremony, exchanging cups between them. Ayame with mingled rejoicing and sorrow trembled when she received the cup. Kanraku and his wife and Sagoshichi were glad.

"I once was a dancing girl! Let me dance in congratulation!" Kawana said.

She rose and danced, holding a folding fan, while she sang a song. She was a skilful dancer. Kanraku looked intently at her without blinking and then said:

"As I am fond of flute playing and other music, I well understand the quality of the voice. I wonder that your singing voice has a deathlike sound.

"You are right, sir," she nodded. She cast off her upper garment, and showed her underwear, which was red with blood. She had stabbed her breast with a short sword before she entered the room. Sagoshichi seeing it, summoned courage and said in a voice made sharp by his own pain:

"It is just what you ought to be. You deeply regret your part in evil doing, and commit suicide, which is worthy of your former position as the mistress of the brave Lord and as the mother of Kichiza. Now I can die in peace and contentment. Let us go to the world of Buddha."

Shinobu, the boy, rose and picking up the folding fan, dropped by Kawana, raised it up and struck with it the neck of Sagoshichi, crying: "Prepare for death, Kuro-maro!" The head fell, severed as cleanly as if by a keen sword.

Kawana hastened her death, too. She thrust the short sword more deeply into her breast and died, asking once more Kanraku and his wife to look after her son.

All in the room lamented the death of the two, but Shinobu stopped them, declaring:

"They were fated to a violent end. Now I must recompense innocent Kichiza for the pain I gave him in avenging my father's death. The time has come for your success in life, Kichiza, as the Government has been informed of your legitimacy in the Minamoto family. You had better give up your lamentation and prepare for it."

No sooner had he said it than a wraith left the person of the boy and disappeared in a western direction. For a while, Shinobu stood absent-minded and then resumed his childish demeanour.

At that moment, a samurai, presumably one of the guests of the house, entered the room quietly and remarked:

"The Shogun at Kamakura has heard of Some-maru, son of Sazuku Watanabe, who died in the Battle of Jisho, under

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General Minamoto-no-Yorimasa, living here in concealment, and asked my lord Shigetada Hatakeyama to ascertain his whereabouts and to take him to him. Since then, we have been looking eagerly for him and having visited this house, I have accidentally learned the particulars. I ask you to prepare to go with me to the palace, young lord."

Those who heard this understood the samurai to be a retainer of Lord Hatakeyama and were impressed by the truth of the revelation made by the spirit.

Kichiza returned a salute to the samurai, but said:

"My mother has died as you see, and I am in mourning. So I shall visit your master when the period of mourning has gone."

The samurai acquiesced and left the room.

The corpses were buried carefully and with honor. Kaoru's release was bought with the 300 *ryo* left behind by Sagoshichi. She gave thanks for it and sent her son, Shinobu, to Ayame with a letter, after which she left Kamakura.

Her whereabouts became unknown, although some people said that she took the veil and lived at Zohana in the Province of Omi, and others that she was a courtesan for the rest of her life at Murotsu in the Province of Settsu.

Tagomatsu and Danpachi had their past misdeeds laid bare and ran away. But soon they were arrested by the police and duly punished.

Kichiza was later received in audience by the Shogun, who was pleased to make him a daimyo, granting him a fief of one-half of the old fiefs of Kiso Watanabe and Sazuku Watanabe. He was widely congratulated by the people.

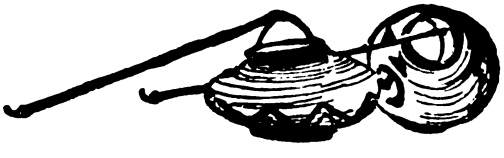
Soon afterwards, a grand ceremony of marriage was held for him and Ayame, and they adopted Shinobu as their son.

They looked after Kanraku and his wife with care and consideration and lived in ease and comfort.

The village people at Kotohiki-dani at the foot of Mount Gessan dreamed of the Fairy Akana flying away on a big carp. Four or five days after that there was a severe earthquake, which threw down cliffs near the village. The villagers found nothing but a red carp at the place where the stone house had stood. The red carp was neither of stone nor of metal. They gave it to a Buddhist temple, where it was used as a bell, whose sounds were heard even in distant places and awakened the villagers from their dreams in the morning. The fairy's name was Red Fish, and the villagers had the red carp as the only thing left by her in this world.

This legend has been told at night from generation to generation among the village people.

(The End)



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A Faithful Servant

THE back room of Yahei Kayama at Koku-cho Sanchome, Nihonbashi, Yedo was the headquarters of the forty-seven ronin.

All of them had gone out, except Kanroku Chikamatsu and his servant Jinzaburo.

Chikamatsu called the servant to another room, as he had something to tell him about privately.

"I must speak to you about a certain matter. Come here, Jinza!" he said.

"Yes. What can I do for you?" the servant asked.

"About one month has passed since we came to Yedo early at the beginning of last month," the master said, "I appreciate your kindness shown to us in the interval."

"Don't mention it! Don't mention it, sir!" the servant replied.

"No others can serve so faithfully as you. You work, never sparing yourself," the master said: "well our business in this place has been almost settled and we want you no more. I dismiss you to-day and wish you to go back to your native place and serve your parents as faithfully as you have done us."

"Are you speaking the truth, sir?" the servant asked.

"Yes. I'm not joking," the master replied.

Jinzaburo looked into his master's face regretfully. Tears fell unchecked down his cheeks. "What a regrettable thing I hear from you, sir," he said. "When I left my native place with you, I was told by the father that I must serve you more faithfully than before at the risk of my life, as your business in Yedo must be a very grave one. I am unworthy; yet I can guess what intention you and your friends have. You may scold me as an impudent fellow. But I judge from their attitude that what they have been projecting in the past is to be carried out shortly. You are giving me up as useless and ask me to leave your service at this moment."

"Don't talk nonsense," the master said. "How can I give you up! I have asked you to leave my service, as I felt sorry to keep you any longer, now that our business is being settled."

"Indeed!" the servant said, disappointed, "that cannot he helped. Since you

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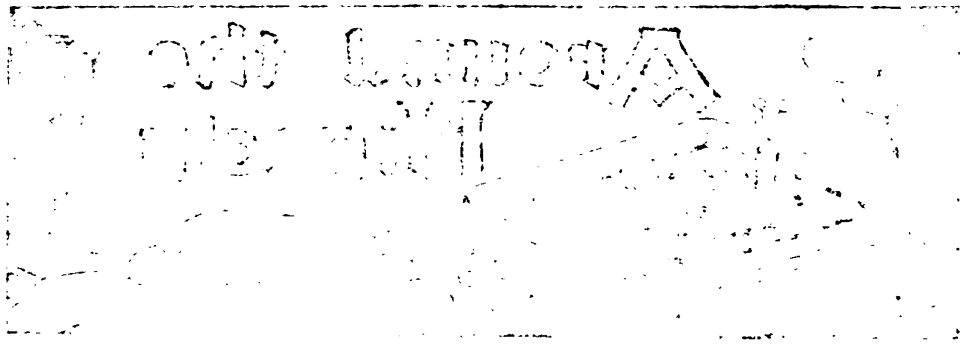

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have given up me, I must be resolved."

"Resolved! How resolved?" the master inquired.

"You may know it later. Good-bye, sir."

"Where are you going? Your color is changed," the master cried.

"I am not going anywhere. I wish to prepare for a journey in the next room," Jinzaburo replied.

"By a journey, you perhaps mean one to your last home. Don't do anything rash!" the master said after a moment's thought.

"Good-bye, sir," the servant again saluted his master.

"Stop, Jinza," the master said, "I'll tell you, out of consideration for your thought of me, our secret plot, which you perhaps guess, as there's no use trying to hide it from you now.

"It is just as you suppose," he continued, "we have been strictly told by our leader Kuranosuke Oishi not to have any one in our party, however close he is in connection with us, except those retainers of the Ako clan serving directly the late lord. To-day the two servants of Oishi have been sent back to their native place, as you know."

"Yes, I know," Jinzaburo replied.

"You do not think them useless and unserviceable, do you?" Chikamatsu said. "Oishi has done as he told us to do, and I alone cannot take you with us. Have you understood, Jinza?"

"What a pity that I cannot join the company," Jinzaburo said, "but that cannot be helped, as I did not directly serve my lord. I had been cheered up by the thought of partaking in the raid, keeping a close guard over you and doing my last service to you, but I can't press my request against the leader Oishi's instructions annoy you. I beg to ask you to specially allow me to serve you further."

"How unreasonable you are to press me so! What can you do by remaining in my service, now that we are leaving this house to accomplish our task," the master rebuked him.

"Allow me to accompany you part of the way to the enemy's mansion," Jinzaburo implored, "I'll never act in such a way as to cause you annoyance."

Chikamatsu could not reject the request. He was moved by the sincerity of the servant and wept, taking his hand. Jinzaburo wept, too.

On December 14, the 14th year of Genroku (1701), which was the day assigned for the raid, Chikamatsu belonged to a company led directly by Oishi, which attacked the front gate of Kira's mansion.

"Sir," Jinzaburo called to his master.

"Yes, Jinza. It is now the time for us to part . . . . . Good-bye!" the master said.

"Take Care of yourself. I expect you to distinguish yourself in the fight," Jinzaburo said.

"Thank you. Leave here before you are challenged by the police," the master ordered.

"All right, sir," Jinzaburo replied.

He accompanied the master to the front of Kira's gate.

"Get over the gate!" Oishi commanded.

Instantly two bamboo-ladders were put up over the gate. The loyal samurai ran up them one after another and entered the mansion. In a trice, all disappeared, leaving behind them Sanpei Oishi, a friend

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of the loyalists, Kujuro Horibe, nephew of old Yahei Horibe and Jozayemon Sato, another samurai, besides Jinzaburo.

After a few hours' fighting, the raiders succeeded in avenging their lord's death and came out from the back gate of the house, where Jinzaburo and the three samurai were waiting for them.

Kanroku Chikamatsu, fighting a samurai of the enemy, fell into the pond in the garden and received slight wounds.

"Sir," Jinzaburo called to his master, I am very glad to see you again in safety. You must have distinguished yourself in the battle."

"I am drenched to the skin," the master replied.

"What's the matter with you, sir?" Jinzaburo asked.

He approached the master and cried: "You have been wounded."

"Very slight wounds. Happily, we have been successful," Chikamatsu said joyfully.

"I heartily congratulate you on it. I have never had such a happy thing before," Jinzaburo said rejoicingly, "my heart being too full with joy, I have forgotten to offer the rice-cake and oranges, which I have prepared. You and the other gentlemen must feel hungry or thirsty. Here they are."

So saying, he took out rice-cake and oranges from his sleeves and cloth-wrappers and gave them to the men standing near him.

All received them with thanks. He faithfully watched his master as far as the Sengaku-ji, Takanawa, near Shinagawa.

His master was entrusted to Lord Hosokawa as Kuranosuke Oishi, the leader, and some others were.

The forty-seven ronin left the temple and visited Sengoku Hoki-no-kami, a chief censor, and then Chikamatsu and others went back to the mansion of Lord Hosokawa at Takanawa. In the meantime, it rained heavily. Jinzaburo watched his master stealthily all the way, after which, he went to the Chofuku Temple at Yanaka, Uyeno. For about ten days, he stayed there and inquired as to how his master and other ronin were treated. Then, he left the temple for his native place. There was in the temple the young brother of his master as a Buddhist priest.

Later on, Chikamatsu committed harakiri with his comrades under Government order, before which he is said to have told some one that he had nothing to regret in the world but that he had been unable to promote his servant Jinzaburo to a samurai and let him partake in the revenge.

Bancroft's Scholarship Aids International Peace

Following the wishes of the late Mr. Edgar A. Bancroft, who died in Japan a few years ago while Ambassador to this country from the United States, $100,000 from his estate has been set aside for the establishment of a fund for assisting in the education of selected Japanese students in American colleges and universities. Mr. Bancroft, while accredited to Japan, did much to preserve good feeling between this country and the United States. His gift is in perpetuity and stands as a plea for the amity of the two nations, and the Japanese students who are benefited by this fund will contribute towards still closer relations between the two nations.

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THE RED CROSS WITH of JAPAN

Benevolence of H. M. the Empress

HER Majesty the Empress customarily grants an annual donation amounting to Yen 5,000 to the Japan Red Cross Society towards the fund for the gratuitous treatment of poor patients in its hospital, also giving them warm clothes. As usual, Her Majesty benevolently made a gift of striped cotton cloth and a roll of lining each to the ninety in-patients on December 21 last year, together with sewing expenses. The poor patients expressed warm gratitude to Her Majesty.

Building for Tokyo Branch Completed

The Tokyo Branch of the Japan Red Cross Society in front of the Tokyo Prefectural Office, under construction since August, 1926, was completed in October last year. On November 27 the opening ceremony was held in the presence of H. I. H. Prince Kanin, Honorary President of the Society, with brilliant success. The structure is of ferro-concrete, three-storeyed with a basement, and in the modern classic style. It covers an area of 624 *tsubo*. Some 300,000 yen were required for the cost of building.

Director of Maternity Home Newly Appointed

As Dr. T. Sato, Director of the Japan Red Cross Hospital and, concurrently, Director of the Maternity Home attached to the hospital, was promoted to be Chief Court Physician last year, Dr. N. Kuji was nominated as Director of the Maternity Home in succession to Dr. Sato. The new director is a leading figure in the field of obstetrics and gynaecology in Japan.

Director Okubo Going to France

Mr. T. Okubo, Director of the Japan Red Cross Society, Member of the House of Peers, who was recommended as sub-director of the First Section of the International Conference for Social Undertakings which is to be held from July 8 to 13 this year at Paris, is leaving for France to attend the Conference.

General Meeting of the Japan Red Cross

It has been decided that the annual general meeting of the Japan Red Cross Society for 1928 is to be held in Tokyo in the early part of May.

Japan Red Cross's Activities in China

An extraordinary relief section has been installed by the Japan Red Cross Society at the Tsinan Hopital in Shantung for the purpose of serving Chinese sick and wounded soldiers in the disturbances in the southern part of the province. On the other hand, the Society's activities have been extended to famine relief in Shantung and Chihli Provinces, 2,000 yen being contributed towards the International Chinese Famine Relief Commission.

Reference Museum

The Reference Museum of the Japan Red Cross Society which has recently been installed is giving useful service in the betterment of the general hygienic condition of the country. Visitors to it, in the compounds of the society, are many, reaching 45,035 from January to December last year. This number means over 360 persons per day on an average.

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The Editor's Diary

JAN. 11.—Brigadier-General Ainsworth of the International Headquarters of the Salvation Army in England arrived in Japan today as General Booth's representative.

Jan. 12.—The Grand Spring Wrestling Contast a national sport of Japan, eleven days from today at the Ryogoku bagen for Wrestling Amphitheatre, Tokyo.

Jan. 13.—According to investigations made by the Financial Department, the total amount of deposits in all the banks throughout the country during November last year reached Yen 11,550,576,000, which was an increase of Yen 13,659,-000 as compared with the preceding month. It is reported also that the total amount of loans made by all the banks during the same period was Yen 12,155,-423,000, being a decrease of Yen 20,-126,000 in comparison with October, the same year.

Jan. 14.—H.I.H. Prince Yamashina Hagimaro who is studing aviation at the Kasumigaura Naval Flying Corps went to the balloon squad of the corps this morning and made his first trial flight for about twenty minutes on a machine piloted by a naval officer.

Jan. 16—Mr. John Russell Kennedy, a veteran journalist widely known in Japan and a benefactor of journalism in this country, died at his residence in Tokyo, this morning. He was sixty-seven years of age.

Jan. 17.—The executive committee of the associated Chambers of Commerce of Japan today passed a resolution recommending Mr. K. Fujita, Chairman of the Tokyo Chamber of Commerce, as delegate representing Japanese capitalists at the forthcoming International Labour Conference this year, at Geneva.

Jan. 18.—The engagement of Miss Setsu-ko, niece of Rear-Admiral Viscount Yasuo Matsudaira, to H.I.H. Prince Chichibu, brother of His Majesty the Emperor, was officially sanctioned today and formally announced by the Household Department. It has been unofficially decided that the wedding ceremony shall take place in September this year. Her father is Mr. T. Matsudaira, the Japanese Ambassador to the United States.

Jan. 20.—Although regulations binding owners of mines and factories to give relief to their employes becoming sick or injured in the course of the execution of their duties already are in force, their application has not so far been extended to other employers. The Home Department has decided to introduce a bill holding employers in general responsible for such relief, in the coming session of the Diet. The Cabinet has given consent to this proposal.

Jan. 21.—The Diet reopened after adjournment. The atmosphere was strained and dissolution was universally anticipated. At one o'clock in the afternoon when Mr. Mitsuchi, Minister of Finance, came to the conclusion of his speech on the Government's financial policy, following Baron Tanaka, Premier, in the Lower House, an Imperial Rescript ordering the

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dissolution of the House was read prior to a non-confidence bill being introduced by the Opposition. In the meanwhile, the Upper House was ordered suspened-ed. This was the last session of the Imperial Diet under the system of limited franchise, and the first general election under universal suffrage in Japan is to be held.

The new Soviet Ambassador to Japan arrived at Tokyo Station today.

Jaa. 22.—The Japan Tennis Association today decided to send Japanese players to the American Zone for this year's Davis Cup Contest.

Jan. 23.—It was officially announced today that the general election of members of the House of Representatives would take place on February 20.

Jan. 24.—It was wired from Moscow that the intricate problem of fisheries pending between Soviet Russia and Japan for over two years was at last solved, the Russo-Japanese Fishery Treaty being formally signed at Moscow by Mr. Tanaka, the Japanese Ambassador to Soviet, M. Chicherin, Commissar for Foreign Affairs, and M. Karakhan, Vice-Commissar, at 8:30 on the preceding night.

Jan. 25.—According to a report by the Department of Finance, the total amount of convertible notes issued by the end of 1927 reached Yen 1,679,206,570.

Jan. 26.—The Japanese Government has decided on exchanging envoys with Canada, and has so intimated to the British Government.

Jan. 27.—The Department of Agriculture and Forestry announces that despite the increase in the production of cocoons during 1927 by 5.1 per cent as compared with the preceding year, the decline in their market price caused the total income from them to be reduced 25 per cent; viz. by more than 160,000,000 yen.

Jan. 28.—The election campaign for the Lower House is becoming active. The Minseito, the Opposition Party, has decided to organize an "election purifying commission" and send its memebers throughout the country in order to watch the Government's way of controlling the election. Mr. Hara, Minister for Justice, has decided to send the Supreme Court procurators and secretaries all over the country, in order to guard the independence of judicial power, maintain its dignity and carry out fair dealing, so that universal suffrage may be efficiently carried into effect. These judicial officers will be sent to all prefectures at the rate of one to three prefectures. They will stand aloof from the struggles of the campaign and supervise it in a fair manner.

Jan. 30.—Today being the Emperor Komei's anniversary, His Majesty the Emperor attended the memorial ceremony in the Imperial Palace.

Jan. 31.—Count G. Della Torre di Lavagna, the Italian Ambassador to Japan, is leaving this country in April or May this year, and Baron Pompeio Alloissi has been appointed his successor.

Feb. 1.—M. Alexander Trojanovsky, the new Russian Ambassador to Japan, accompanied by eight officials, proceeded to the Akasaka Detached Palace and was received in audience by His Majesty the Emperor, to whom he presented his credentials.

Feb. 2.—The anti-fire water system at

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the Horyuji Temple, in Yamato Province, one of the national treasures, which has been going on since 1922 at the expense of Yen 95,000, has been completed, and a trial made today was a complete success.

The labour dispute at the Nada Soy factory in Chiba Prefecture which has been unsolved for about half a year has reached a climax. The strikers have spent about 200,000 yen since the outbreak of the trouble and their union has been strengthened. However, the employers' attitude was so stubborn that they were at last compelled to withdraw the eight conditions they had proposed and began to nogotiate with the employers for unconditionally returning to work. The strikers numbered more than 1,300, and their loss in wages amounted to over 420,000 yen.

Feb. 3.—To the application made by the Kobe Exchange for opening an exchange for raw silk, the Commerce and Industry Department replied that the matter would be taken into consideration provided that the application were made in accordance with the terms specified by the Department. Prior to this, the Yokohama Exchange which considered the question as very grave having much to do with the destiny of the raw silk market in Yokohama is strongly opposing the Kobe proposition. However, informal sanction has been given by the Commerce and Industry Department.

Feb. 4.—Mr. M. Itagaki, grandson of the late Count Itagaki, the founder of the Jiyuto or Liberal Party, the forerunner of the Seiyukai Party, declared he would join the Minseito Party, opposing the the Seiyukai, on the ground that the latter has lost the true spirit of the old Jiyuto-to which it ought to have succeeded, thus necessitating him to join the Minseito so that he might uphold his deceased grandfather's doctrines. This statement was followed by speeches throughout the country in aid of the Minseito, which caused a great sensation.

Feb. 5.—Today the rite of selecting the sacred paddy-fields for growing rice to be offered on the occasion of the Coronation, one of the mystic ceremonies, was performed at the Imperial Palace. These fields are two, Yuki and Suki. The Yuki field is to be in Shiga Prefecture and the Suki field in Fukuoka Prefecture.

Feb. 6.—Prof. George Comstock, President of the American Astronomical Association, with his wife, arrived at Yokohama this morning.

Feb. 7.—The Naruto, a vessel belonging to the Yokosuka Admiralty, while on her way to Saseho with fuel, stranded in the Shimonoseki Strait today. The Hayatomo, sister vessel of the Naruto, also grounded on the 3rd inst. at the same place.

Viscount Goto who has been on a trip in Russia for two months, returned home today.

A heavy snow storm has ravaged several districts in Hokkaido, continuing until today. Many fishing boats were wrecked and sixteen fishermen were drowned.

Feb. 10.—There is an epidemic of scarlet fever, and according to statistics made by the Infectious Diseases Prevention Section of the Metropolitan Police Board, there have been 214 cases in the city of Tokyo and 142 in the suburbs, of which 22 have died, since the beginning of this year. There were 143 cases in the city and 74 cases in the suburbs, of which 6 lost their lives, last year, in the same perced.

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EIGHTY-SECOND REPORT

OF

The Kanegafuchi Spinning Co., Ltd.

SANJI MUTO, Esq., President

RYOKICHI NAGAO, Esq., Vice-President

Managing Director: Yasou Yamaguchi, Esq., Sutesaburo Hashizume, Esq.

Directors: Masazumi Fuji, Esq., Kyukichi Mayeyama, Esq., Hachiro Fukuhara, Esq., Wasaku Natori, Esq., Suyekichi Kido, Esq.

BALANCE SHEET

Liabilities		Assets	
Capital Subscribed	¥ 60,000,000.000	Capital Uncalled	¥ 31,404,262.500
Reserve Funds	32,438,191.000	Land	4,711,051.391
Dividends Unclaimed	117,118.694	Buildings	14,477,131.366
Redeemed Debentures Unclaimed and Unpaid Charges	8,537,533.136	Machinery	18,020,620.890
Deposit Accounts	12,713,420.616	Fire Applicances	203,988.593
Kanebo Doshikai Association Fund	30,859.710	Shop Mechanics, Office Furniture, &c.	104,382.243
Kanebo Mutual Benefit Fund	1,202,184.560	Securities	15,087,277.220
Nakamigawa Memorial Fund	150,565.260	Acconnt for Extension of Mills	957,765.478
Asabuki Memorial Fund	102,569.540	Kinka Spinning Co.'s Account	1,380,263.180
Hibiya Memorial Fund	142,022.380	Shanghai Silk Mfg. Co.'s Account	11,436.215.690
Operative Sanitary Fund	157,648.340	Deposit and Cash on Hand	23,952,956.220
Employes' Pension Fund	6,145,508.530	Advanced Wages of Workmen and Provisional Payment	444,097.340
Operatives' Welfare Promoting Fund	7,886,092.880	Sale Account	1,455,015.540
Operatives' Relief Fund	282,625.186	Boardings and Medical Dep't. at Retail Dep't.	578,031.540
Fund for Erecting Operatives' Sanatorium and Convalescent Homes	64,322.264	Raw Materials, Products, Waste Goods, Coal, Packing Materials, and Firm Implements	23,100,936.080
Reserve for Commercial and Industrial Investigation Abroad	39,825.150	Unexpired Fire Insurance Premiums	135,636.570
Fund for Loans for Higher Education of Juvenile Employes and Operatives	575,942.380		
Fund for General Education	400,054.740		
Balance brought forward from Last Account	12,126,762.215		
Net Profit	6,336,385.260		
Total	¥149,449,631.841	Total	¥149,449,631.841

PROFIT AND LOSS ACCOUNT

Gross Income	¥ 85,097,105,795
Gross Expenditures	78,010,720.715
Balance	¥ 7,086,385.260
Capital Redeemed	¥ 750,000.000
Net Profit of This Term	¥ 6,336,385.260
Balance brought forward from Last Term	12,126,762.215
Total	¥ 18,463,147.475

Appropriation of Profit is as follows:—

Dividends for Shareholders	¥ 5,004,254.062	Operatives' Welfare Promoting Fund	¥ 200,000.000
Special Reserve Fund	500.000.000	Bonus for Officials	250,000.000
Workmen's Pension Fund	200,000.000	Balance Carried to Next Term	12,308,893.413

We have examined the above Accounts in detail, and hereby certify them to be correct, comparing them with the Books and Vouchers of the Company and the Returns from the Branches.

BIN HIRAGA, Auditor
KUNINOSUKE KIYOOKA, „
HIROTA NOZAKI, Auditor
YOSHIBUMI MUROTA, „

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